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The TAHRIK-i-JADID

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SAFAR 1391 A.H.—SHAHADAT 1350 H.S.—APRIL 1971 C.E.

Editor : **Naseem Saifi**

Qazi Naeem-ud-Din Ahmad, Missionary of Islam leading Id Prayer in Hamburg (West Germany).

مکرم قاضی نعیم‌الدین احمد صاحب مبلغ سلسلہ عالیہ احمدیہ
ہمبرگ (مغربی جرمنی) میں عید کی نماز پڑھا رہے ہیں

اپنے لاڈلے کے درخشاں مستقبل کے لئے...

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اس لئے ہمیشہ اپنے بچے کو ایسے سبق دیجئے جو آئندہ اس کے لئے ترقی اور کامیابی کا باعث بنیں۔
بہتر مستقبل کے لئے اپنے بچے کا سیونگز اکاؤنٹ UBL میں کھلوایئے اور بچت کا سنہری سبق دیجئے۔

پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں:۔ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، بحرین، العین، ابوظہبی اور دوبئی۔
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے ۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو ۔ لاہور اور چٹاگانگ میں سٹاریات کے مخصوص مراکز۔
دی یونین بینک لمیٹڈ ۔ یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

یونائیٹڈ بینک لمیٹڈ

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THE

TAHRIK-I-JADID

MONTHLY

Vol. VII APRIL 1971 No. 4

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Malfoozat

God is our Comfort

It simply is not true that wealth brings comfort. Mere wealth cannot do that. For, if one has wealth but the health is not good-his digestive system is out of order-will his life be a life of Paradise (of comfort) ? That points to the fact that wealth is not the basis of comfort. The fact is this that he who has connection with God is the only one who is living a life that one can live in the Paradise (a life of comfort). For, God is all Powerful and He can manage things in such a way that the calamities and disasters may be warded off or if at all they have to be confronted, He may grant power and courage to stand them.

All such things as are necessary for perfect security are not available even to the kings ; they are, all of them, in the hands of the one who is the King of the kings, and He may grant those means to whosoever He may will. There are those who have plenty of money but they are suffering from Tuberculosis and life is bitter for them. Who then can arrange to protect against hundreds of thousands of the ills that are there to inflict man. Who is He that if man is in sorrow, will console him. It is God and God alone who can do that.

(Malfoozat Vol III, page 335)

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KHUTBA

Hazrat Khalifatul Masih in his Friday Sermon delivered on the 23rd of Tabligh/February 1968, drew the attention of the Jamaat to the need for their seeking after true and real Najat (salvation). He told them that they should not hesitate to put up any amount of struggle or to make any sacrifices for the achievement of this objective.

He further said, "The people have not correctly understood the meaning and significance of Najat. The Christians think that salvation means to escape the punishment of the sins and it is because of this trend of thought that they are preaching to the world the atonement through the blood of the Christ.

"This is all wrong. Salvation (Najat) really means that kind of well-being which gives birth to eternal joy and happiness which the human soul craves for. By nature man wishes to be happy and prosperous. Let me cite an instance of a German brother of ours who joined the Jamaat when we were at Frankfurt—it was then that he became Muslim—I received a letter from him two to three week ago. It is a lovely letter—it is lovely because it is the voice of human nature. In it, he says that the people are groping about in search of prosperity and well-being but they cannot get it. I became a Muslim and as a result of the beautiful teachings of Islam, I have been able to get all the pleasures of the world.

"In other words the voice of nature which he could not understand before he joined the fold of Islam has now become quite intelligible to him and he finds himself compelled to praise God for having been enabled to become a Muslim. He now feels that the demand of his soul that he should be in a position to enjoy life through well-being and prosperity has been fulfilled and it is a very great grace of God.

Hazrat Khalifatul Masih further said, "The world has made great progress in the material field-he has searched and worked for it and he has got it. The people have become very wealthy. But real happiness and true joy have not been their lot. Look at America, Russia and the European people—materially speaking, they are very well advanced; they are very rich. They have got all sorts of material amenities and comforts. Here, we cannot even think of those amenities. Despite all this, they are not happy in the true sense of the world. They have a feeling that the aim which their nature wishes to achieve, has not been achieved by them.

"Man has tried to dominate others and he thought perhaps therein lay his betterment", said Hazrat Khalifatul Masih "but look at America. As a result of their political dominance they have not only been unable to achieve happiness, they are getting their sons killed in thousands in various parts of the word. The things they want to get do not come in their grip.

"However God has made man's nature of such a type that he hankers after happiness which should last for ever. That is what He has taught us to achieve and through Islam He has opened up vistas of happiness for us.

"The study of the Holy Quran takes us to the conclusion that true and real happiness which never ends, can be made possible only through God realisation (Irfan). It is the full understanding of the Being and Attributes of God that brings happiness. And the understanding of the attributes of God means two things: (1) That man sees the manifestation of the glory and grandeur of God and, (2)

That he has seen the Beauty and Excellence of God. When the first thing takes place, man's heart is filled with the fear of God and he begins to realise that the wrath of God burns everything to ashes. When the second thing happens the heart is filled with the love of God. And it is after these two manifestations that man is in a postion to understand his Lord, in the true sense of the word. As for those who do not experience these two manifestations, they are like the people who have been mentioned in the Holy Quran as

و ما قدروا الله حق قدره

i.e. they have not fully appreciated God, as they should have done".

Hazrat Khalifatul Masih said, "Even one manifestation of the grandeur of God sets a man free of sins of every kind. But the God - realisation must be perfect".

He further explained that after these manifestations man begins to fear sin more than he fears the cup which he fully knows is filled with fatal poison. He does not go near it. He does not even take a drop from this cup. But in order to have complete understanding of God one has to struggle hard—it is like a great Jihad—and he has to sacrifice himself. The Promised Messiah, peace be on him says : No blood can avail you anything, except the blood that is produced within yourself through the food of certainity. The Khalifatul Masih referred to this fact and said, "The Truth is that when this blood is produced in us and we have achieved God—realisation, sin cannot enter into us. All the dirt is washed away. All the joys are achieved. All the purities and pieties become a part of this house (our body) and man begins to see countless manifestations of the grace and bounties of God.

Salvation is based on God realisations and God realisation comes through perfect obedience to the Holy Prophet, peace and blessings of God be upon him and love for him. That is what the Holy Quran says. You should therefore inculcate such a love for the Holy Prophet, peace and blessings of God be upon him, that there should be an urge in you to follow him in everything that he is reported to have done. You should always like to follow his steps.

"One of the things that the Holy Prophet, peace and blessings of God be upon him, has said and which we must act upon—of course we should act upon everything that he has told us to do is that :

من مات و لم يعرف امام زمانه فقد مات ميتة الجاهلية

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i.e. he who passes away without the recognition of the Imam of his Age, dies the death of an ignorant person

"If we have to love anybody and give him our complete loyalty, it can be only that person about whom the Holy Prophet has commanded us to do so. He has in fact mentioned his great spiritual son who was to be raised in the latter days, with great affection. And because of the affection that the Holy Prophet has shown towards this great spiritual son of his ; we also find great affection for him in our hearts. The Holy Prophet, peace and blessings of God be upon him has also said that his rightly guided Khalifas should also be given unflinching obedience. It is because of the love that we have for the Holy Prophet that we feel duty bound to follow the foot-steps of the Khalifas. We love them and we obey them. If we did not do that, we would die the death of darkness (ignorance). The truth is that he who does not love them and does not follow them is in the dark and he must ponder over his position seriously.

"The fact is that according to the Holy Quran salvation can be achieved through obedience and love for the Holy Prophet, peace and blessings of God be upon him. If we are anxious to achieve salvation in this very world, God—realisation is a Must for us and as we are told by God, God realisation (which creates true fear and true love of God in our hearts) is possible only if we have an example before us which is perfect from every angle. That example is to be found in the life of the Holy Prophet, peace and blessings of God be upon him."

Hazrat Khalifatul Masih admonished the Jamaat to keep the example of the Holy Prophet before them and mould their lives according to this example. He said, "In no case you should depart from obedience to him. Do what he says. Worship God as he tells you and show sympathy towards the creatures of God as he tells you to do. In short you have to obey the Holy Prophet, peace and blessings of God be upon him, in every thing small or big. Every member of the Jamaat should realise that the aim of our life is to seek after such a betterment as will give us eternal joy and happiness the hunger and thirst for which is a part of our nature. This betterment is based on God—realisation and this God—realisation brings about the manifestation of the grandeur and beauty of God. After these manifestations man's heart is filled with true fear of God—fear, that God may not send down His wrath, for we cannot bear His wrath — and also with His love which breaks us away from every thing else—one even forgets his own self. He only seeks after the plea-pleasure of God which, infact becomes like a soul and life for him, and he begins to show personal love for God the Almighty.

"The Holy Quran says that if you want salvation, you should follow the Holy Prophet, peace and blessings of God be upon him, who is a perfect example and you should love him. Then and then alone you will be in a position that God should also show His love for you.

"We should always keep our attention directed towards salvation and we should always be prepared for every kind of sacrifices in this way. And we should always pray that God may accept our sacrifices, for, every good that comes to us, comes through His grace. There is no amount of sacrifice that can by itself grant us the love of God, nor can we thus achieve salvation. We need the grace of God that the little that we have the honour to offer may be considered as much. He can pick up a partic'e in His two fingers and manifest His power through it, for He is all powerful. He may start raining His Grace, Mercy and Blessings on any one and at any time.

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"Salvation depends on the Grace of God and it is in order to be deserving of it that we have been told to obey and love the Holy Prophet, peace and blessings of God be upon him.

In the end, Hazrat Khalifatul Masih Prayed to God that He may grant understanding and may continue opening up vistas of God - realisation for ever and ever.

INTERESTED

IN

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Fifty Second Majlis-i-Shoora

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The 52nd Majlis-i-Shoora started on the 26th of Amaan/March (1350/1971) at the Aiwan-i-Mahmud, Rabwah, under the august Presidenship of Hazrat Khalifatul Masih III who was kind enough to grace the session despite his illness. In fact as Huzur said his period of convalescence had not yet ended and it was only under special circumstances that his physicians had permitted him to sit at the most for one hour during each session of the Majlis

Huzur arrived at the Aiwan-i-Mahmud at 5 p.m. and immediately after that he started the session with prayers The Holy Quran was recited by Hafiz Masood Ahmad. Hazrat Khalifatul Masih in his inaugural speech said that humanity in general and Pakistan in particular was passing through difficult circumstances.

He further, said, "Looking around we find that there are three types of people in the world. There are those who do not believe in the existence of God at all. They are of the opinion that the world has come into being of its own and it is a mere chance that has created it. There are others who believe that though the world has been created by God yet having created it, He does not interfere in its affairs. His work and His connection with this world came to an end immediately after it had been brought into extistence. Whatever might happen in the world, God has nothing to do with it. He does not change the circumstances and He does not produce the results. The course of events, whatever it be, is not the concern of God who has created it. How strange are these ideas, but there they are and quite a number of people subscribe to them.

These two types cannot be expected to pray to God to better the conditions of the world, for one of them does not believe in the very existence of God and the other thinks that God has nothing to do with the events of the world.

"The third type of People are those who believe that there is a God and He is Omnipotent and He has every control over the events of the world. He can and He does at times change the course of events Though there is a law of nature which has been promulgated by Himself, yet He has the power to change that nature or the effect of the law of nature".

Hazrat Khalifatul Maslh cited the example of a boat being rowed in the river. He said, "The law of nature required that whatever is there in the river should flow along with the flow of the water. But, the man who is rowing the boat can take it to anyside he likes; if he likes he can go to the opposite side of the flow of the water. As it is also said of the lion that it can swim against the tide of the water. If the man who is rowing the boat, or the lion can go against the tide of the water, do the people think that God cannot do so."

Huzur said, "we fall in the third category of the people—those who believe in the existence of God and also in His all Powerfulness in being able to change the course of events or produce the results as desired by Him, despite the law of nature that may demand otherwise. That being the case, it is our responsibility—and in fact, the responsibility of no one else to pray to God that He may, out of His grace, better the condition of the suffering humanity-and especially of Pakistan,"

Hazrat Khalifatul Masih said that once when he was very perturbed by the serious situation in which the country was (and continues to be) he, in all humility, prayed to God for the restoration of peace. As a result of his prayers he heard the words:

و اعلمو ان الله شديد العقاب

i. e. you should know that Allah is very severe in punishing (the offenders). At another time he heard the words:

قل ما يعبئو ربى لولا دعاؤكم

i. e. say: What does my Lord care, if they do not pray. All this shows that God is really displeased with what the people have done to deteriorate the situation in the country. We should therefore very fervently pray to God for the forgiveness of the sins of the people. We should also remember that peace, law and order are very essential for us to preach the message of the Promised Messiah, peace be on him, which in fact is the Message of the Holy Prophet, Mohammad, peace and blessings of God be upon him, and the message of Islam. It is only through the acceptance of this message that this world can be made a better place to live in.

Huzur then talked of the labour conditions (labour engaged in factories and mills and the labour engaged on the land (farming) and set up two Standing Committies to deal with them respectively.

Two Sub Committiees of the Shoora were then formed to discuss the Agenda and the Budgets of the Sadr Anjuman Ahmadiyya, Tahrik-i-Jadid and Waqf-i-Jadid.

These Committees met in the evening and presented their reports on the next two days.

On the second day of the *Shoora* (27th of Amaan/March) the Budgets of the Tahrik-i-Jadid and Waqf-i-Jadid were presented and approved, in the morning session.

Hazrat Khalifatul Masih III emphasised the close connection betweens the branches of the Jamaat and the Headquarters. He said, "If the plan remain only on the paper, they can do no good to the Community. They must be implemented, An Englishman has said that the best place to keep the papers is the waste paper basket. To some extent he seems to be right. If things are written down on the paper and everything is forgotten about them, then, those papers must go to the waste paper basket. But of course, the paper can be quite useful too. It is always a source of preserving and increasing of knowledge. He was advising the Jamaat to be up and doing and to be more active. He wanted them to implement the schemes and not to keep them on the papers.

As for the close link between the branches and the Headquarter, he reminded them that it were not only the officials who should strengthen their contact, the common man should also come to the Headquarter—more often.

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Hazrat Khalifatul Masih said, "Our history of the past eighty years shows that we have never been static. We have always been on the move. Every day that has risen has seen us far ahead of the place where we were the day before. Ours is a Movement—something that is always on the move. Going forward every day. I like to call it the Highway of the Supremacy of Islam. We have not to halt anywhere on this road. And why should we, when the Grace and Bounties of God continue to be showered on us."

Next, Huzur asked the Fazl-i-Omar Founhatian to present the report—only the main points, he said, should be read out, not the details.

Before the report was started being read, Huzur drew the attention of the members of the Shoora to first find out whether a matter was concerned with administration or it really needed to be brought before

Shoora.

After the report had been read, Huzur said, "So far as the Divine Communities are concerned, money is not the only that can be called donation. The treasures of God are full and He does not stand in need of anyone's mony. Whatever you give, it is only for your own good. The other thing that can be donated - aud that you must donate - is prayer. Yon should pray to God that whatever you have donated in the form of money may be accepted by Him. In fact it is the acceptance that really matters, not tne amount. If a penny donated is accepted it is better than thousands of rupees which have been donated but rejected. You should pray for the success of Fazl-i-Omar Foundation.

He also talked of the Nusrat Jehan Reserve Fund and said that that was another proof of the fact that the Jamaat was always on the move. "It is always preparec to make sacrifices", he said "anc the spirit of sacrifice is on the increase".

He made mention of the 'Africa Speaks' the booklet that gives newspaper reports and is a pictorial record of the tour of West Africa, and remarked that it had impressed its readers very much. Very many people, he said, had expressed their surprise and told him that they did not know that the Jamaat was so active and popular in that area of the world.

The Budget of the Sadr Anjuman Ahmadiyya wos presented in the evening session of the 2nd day. Huzur talked of the income from the land and drew the attention of the members to the fact that it was most essential that ali the necessary means to increase the produce - such as, fertilisers - be used and then one should pray to God for His help. He remarked that if the farmers prayed to God while ploughing the land they would find that the output has been increased greatly. He asked them to make an experiment with this advice.

Dilating upon an item of the Agenda Huzur remarked that mechanical farming had really revolutionised agriculture "It is very essential" he said, that the landlords and the farmers have the know-how of the mechahical farming. Their ignorance casts them a lot. The Jamaat should take adequates steps steps to furnish this know. It will not only be in the interest of the Jamaat but also it will be a great help willingly and optionally given to the whole country. The world accepts better things from us. Our standards in everything should be praiseworthy and one that can be emulated by others. The field of agriculture should be no exception to this rule. He toln the Standing Sub Committee of the Shoora to take this matter up.

As for the translation of the books of the Prosised Messiah, peace be on him, in various languages of the world, it is Must for us. Hazrat Khalifatul Messiah said that whatever the Promised Messiah had said was of great value in solving the problems of the world today. "The "Commentary of the Holy Quran, he said, by the Promised Messiah has the seeds of the solution of the problems of the world, that will a.ise in the days to come. That is why it is of vital importance that the books of the Promised Messiah be presented to all the nations of the world for their guidance. But this also must be remembered that the translation is after all translation and it cannot match the original in beauty and in its affectionness. The people must be able to read the books of the Promised Messiah in Urdu, in order to enjoy them fully and to make use of them to their best advantage." "Arabic" he said, is our tongue· We take it to be ours, whether our people know it or not. Next to it comes Urdu".

(To be continued)

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From the Newspapers

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(I)

(*The West African Pilot, Lagos (Nigeria) January 27, 1948*)

West African Pilot's London Correspondent, Mr. George Padmore, has been taken to task by Mallam N.M. Naseem Saifi, B.A. Ahmadiyya Missionary of Ahmadiyya Mission House, Lagos for his recent report on the celebrations of Burma independence in London.

Mallam Saifi is of the opinon that the report was the result of shameless prejudice and maintains that it is wrong for Mr. Padmore to have suggested that the Indian Muslim League was built up by the British in opposition to Nehru.

He feels that Mr. Padmore, as a student of contemporary history, ought to know that "when Mr. Nehru was a babe in the political world, Mr. Jinnah and Mr. Gandhi ranked the highest authorities in the Indian National Congress."

"It was the going out of Mr. Jinnah from the Congress and the declining age of Mr. Gandhi coupled with some other reasons that brought Mr. Nehru to the fore--front of political circles of the Congress," asserts Mallam Saifi,

He than goes on to argue that had the British built up Pakistan then Lord Mountbatten and not Mr. Jinnah would have been the Governor General of Pakistan.

"Mr Jinnah had no obligation from any quarter and so he had not to look for the Governor-Generalship of his dominion from any of his benefactors as the Indian Dominion has done."(N.S.)

Editor's Note: It may be if Mr.Padmore had mentioned the name of Congress instead of that of Nehru, Mallam Saifi would not now be answering back.

But the issue is that Mr. Nehru today represents Congress, to refer to the action of Congress as his is not out of place or unusual, opposition to Congress is opposition to him.

In any case, Mr. Jinnah was in the Congress and he was there an authority ; later he left to form the Muslim League for some reasons.

What are those reasons ?

That is the crux of the question

(II)

(*The Nigerian Daily Times, Lagos (Nigeria) March, 4, 1948*)

Under the auspices of the Lagos Group of the Association of World Affairs Students. Mr. N.M. Naseem Saifi, B.A., the Ahmadiyya Missionary for Nigeria gave a lecture on February 21, entitled 'INDIA — PAST AND PRESENT' at the C.M.S. Grammar School Hall, Lagos. The talk which occupied the better part of an hour gave a comprehensive account of the historical and religious background of the happenings in India.

Having expressed his pleasure in giving this talk he proceeded to give the history of India before the advent of the Muslims, and the contribution of Hinduism to the social life of India.

Talking of the Muslim era he said, 'It is the 8th century, to be very exact, that the question of unity or disunity began to arise.'

He dealt at length with Islamism and Hinduism mentioning their bearing on political affairs, and how the question of unity had been tackled in the days of the Muslim rulers.

At the dissolution of the Moghul Empire things started happening in the political life of the country. In the year 1857 when over-ridden by their British over-lords the Indians got their eyes opened to the world around and tried to shatter their chains to pieces.

He then shifted to Bengal politics and the inaguration of the Indian National Congress which was to be the forerunner of the Muslim League, he said, Muslim League was inaugurated to safe-guard the rights of the Muslims. Its aim was neither to claim representation of all the Indians nor to usurp the rights of other communities. To live and let live might be taken tobe the motto of such a society."

The progress and activities of these two political bodies under their great leaders, Jinnah and Gandhi, were carefully portrayed. 'Then comes the year 1935 to stand lik a milestone in the history of India ; the provincial autonomy was awarded," he went on. The account of the fateful years between 1940-1947 brought the survey to a climax.

Tahrik-i-Jadid,

Notes & Comments

The Holy Quran

Commenting on the Verse :

و يسئلونك عن اليتمى ـ قل اصلاح لهم خير .....

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Hazrat Muslih Maood, may God be pleased with him, says (in his commentary Tafsir-i-Kabir), a great cruelty is being perpetrated on the orphans these days. Either people deal with them very harshly or they love them out of proportion. The result is that they get spoiled. In fact one should neither be too harsh towards the orphans nor one should show them too much of affection. Sometimes it is said that we should not say anything to the orphan for his/her father is no more.

Generally the people take them to be as if they belong to no one and therefore either they are too harsh on them or they show too much of lenience. The too much of love shown to the orphans is false love and that spoils them and their lives are put on the wrong course.

The Holy Quran says that while dealing with the orphans you should always keep it in mind that you have to correct them and you have to make their lives better. At another place in the Holy Quran, God mentions the orphans and says that those who do not pay attention to the orphans should, ponder over the possibility of leaving their children as orphans. (Sura Nisa, Verse No. 10)

In this way God has drawn our attention to the fact that it is one of our very important duties to bring the orphans up and to look after them properly. One of the reasons why the people fear to die is that they could see around them somebody who died leaving his children behind and they (the children) had to go about begging or they have been employed by someone who kicks them. These orphans cry and call for help (though not with words) but no heart melts and nobody helps. When he sees this kind of things around him; he fears to die lest his children are also treated in the same manner.

But if the national character rises high, whole nation displays a sort of brotherhood and every body wishes that the children of the deceased could be given to him to bring them up, nobody will fear death. Everybody will begin to realise that if he died his children would be looked after nicely and they will certainly not be kicked about. Thus looking after the orphans and the widows inculcates courage and boldness. If a nation does not care for this principle, rather on the other hand, it treats its orphans like servants—and even worse—and rebukes them and slaps them for evry petty thing, nobody will be prepared to lay down his life. Every body will fear death; every body will think that his death will be the death of his children, his death will be the death of his wife. How should he then lay down his life.

It is, therefore, very essential that the whole nation should mould its character in such a way that the question should never arise as to who would look after the children of the deceased. Every body should be eager to help the orphans and bring them to his house to bring them up like his own children, rather the love and affection shown to the orphans should be more than the love for their own children.

Hadith

1. Hazrat Anas, may God be pleased with him, relates that the

Holy Prophet, may God's choicest blessings be upon him, said, "There are three things, whoever will have them, he will be able to realise the sweetness of faith. They are: (1) God and His Messenger should be dearer to him than every body and every thing in the world; (2) Whomsoever he loves he should love him for the sake of God; (3) When he has, with the grace of God, come out of disbelief, going back into it should be more unpleasing to him than falling into fire."

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Another Hospital

A cablegram from Ghana says that the Jemaat has formally opened another Hospital near Kumasi. It has 20 beds for indoor patients. The formal opening ceremony was attended by the Paramount Chiefs, Government Officials, and gentry of the area.

Speaking at this function the Paramount Chief of the State made mention of the activities of the Ahmadiyya Jamaat and said that the Jamaat was really doing great work in the field of education. He also said that recently the Jamaat had started its activities in the field of health services and it is working hard to do all it can to carry the people of this country forward.

Maulana Basharat Ahmad Bashir, Amir and Missionary incharge dilated on the activities of the Jamaat. He remarked that Europe had learnt medicine from the Muslims. Though Europe had made great progress in this field, the debt it owes to the Muslims for its initial learning of this science can never be forgotten. "The Ahmadiyya Jamaat has picked from where the earlier Muslims left, and we hope and we pray to God that we will march forward and go ahead of others" Maulana Bashir said.

At the close of the function, the equipment of the hospital was shown to all those present which gave them added pleasure and satisfaction.

Rights of Women

Do you think women in the Western countries are free and enjoy their life? Of course you see them going about as they like, in any dress they want or any modern form of dresslessness. But that does not mean that they have got their rights; they are still clamouring for them. The Reuter recently sent out the following news item all over the world.

LONDON, March 7. Some 2000 militant women demanding equal rights with men massed in Central London yesterday in one of the biggest female demonstrations seen in Britain since the suffragettes.

The women marched the two miles (3 kms) from Hyde Park to the rallying point in Trafalgar Square.

They had trouble carrying their heavy banners in the staff wind. The one hour delay in starting the march was blamed by some on a lack of male leadership.

Leaflets distributed read: "Women need liberating because they are not free, We are exploited in every aspect of our lives. Our work is under-valued, under-paid, or like housework not paid at all".

Downing Street, housing the official residence of Britian's bachelor Prime Minister, Mr Edward Heath, was sealed off by police but a handful of women were allowed to pesent a petition which, among other things, called for free contraceptives and abortions-Reuter.

(Pakistan Times, dated 8 March '71)

So far as the real rights of women are concerned, nobody gives them except Islam. It is only here that they are told that they have the same rights over men as men have over women. Their voice must be heard, their opinion must be respected, they can own the property and they have a fixed share in inheritance. A part of inheritance goes to them as a matter of right and not as a favour which only some people might think of.

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Ahmadiyya Conference in Sierra Leone

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The Ahmadiyya Jamaat in Sierra Leone, held the Annual Conference last month. Below we reproduce 1) the messages of the Vakil-i-Aala, 2) the High Commissioner for Gambia and 3) the speech of the Secretary General of the Muslim Congress of Sierra Leone. Editor.

(1)

Dear brethren,

Assalamo Alaikum W. W.

I am delighted to learn that you are holding your 22nd Annual Conference in the middle of February 1971. May God bless your deliberations and make the Conference a source of continuous progress for Islam and Ahmadiyyat in Sierra Leone.

The work which has been done in the past two decades is by no means insignificant. By the grace of God Islam is now growing from strength to strength and our Movement is ever finding new avenues for its advancement. God has blessed our efforts and made them fruitful. It is a matter of rejoicing for us and we effer him our deepest thanks.

Dear brethren ! I join you wholeheartedly in your rejoicings on this auspicious occasion. But I must remind you that our past achievement if compared with what remains to be done is nothing more than a drop of water from an ocean. We have to take the message of Islam to the very corners of the earth and still in Sierra Leone itself we cannot say that all its people have adopted it as their religion.

So try to realise how much you have to do and match your work and sacrifices to it. May God be with you.

Yours sincerely,

(Mirza Mubarak Ahmad)

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(2)

I very much appreciate the gesture of goodwill behind the Amir's decision to have me here as one of the guest speakers. It is indeed a great honour for me.

There are three reasons why I did not hesitate to accept his invitation. First and foremost, as you all know, I represent a country where Islam is predominant ; and where it is gaining ground every day, thanks to the untiring efforts of Ahmadiyya Movement there.

This reson in point of fact leads logically to my second reason for accepting the invitation so readily namely my desire to avail myself of the opportunity which gatherings such as this one afford to commend publicly Ahmadiyya Missions wherever I come across them for the eflorts they make to bring Islam to the masses in a very palatable way, and yet not taking off anything of its lustre and significance.

I remeber how as a boy I would go to my Arabic tutor unwillingly, for it meant sitting down on the bare ground for hours learning the Holy Quran in a crude, cumbersome, memorizing manner. Nay, I remember some of my friends who had left for Senegal, Mauretania and other places in West Africa ; who after several years of study, returned home with hardly anything commensurate with the years they spent studying Arabic. My contemporaries here present, and even those of the next generation, will agree with me that it was all learning by note and under the most inauspicious circumstances.

Needless to say, since the Ahmadiyya Movement was established in our countries all this changed for the better. Wherever the Movement has been permitted, they have built schools along modern lines. This buiding in

which we are now is an eloquent example of what I am trying to say about the Ahmadiyya approach.

The third reason why I am here is to bring home to the audience what is, in my opinion, the most distinctive feature of the Ahmadiyya Movement. It is this : they strive as much as is humanly possible to let people know not only the *HOWS*, but also the *WHYS* and *WHEREFORES* of Islm. In short, they strive to get people to know all about Islam so that they can enjoy it.

You realize I have confined my speech to the main advantages of the Ahmadiyya Movement. This is becase I am convinced that the advance of Islam in our countries is inextricably bound up with the amount of Freedom we may allow the Movement.

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(3)

Mr. Chairman, Hon. Members, Amir, Muslim Brothers and Sisters

Assalamo Alaikum.

I bring you greetings from the Sierra Leone Mu lim Congress and wish you success in this Conference and all your undertakings which borders on nothing else but the spread and defence of the greatest religion t rough-out the whole world.

I have been greatly impressed by the opening speech of Maulvi M. S. Shahid, Amir and Missionary in Charge on Friday when he mentioned the humble part played by the Sierra Leone Muslim Con;gress during the memorable visit to this country of Hazrat Khalifatul Masih III in May, 1970. I shall by the grace of Allah convey the news to the Congress and pray that the bonds of unity between the Ahmadiyya Movement and the Congress continues to grow stronger and stronger so that in the no distant future there shall bo no difference between us-Amin.

We are conscious of the valuable work being done by your movement. I will not waste the valuable time of this audience in trying to recount them because since Friday, the opening day, various speakers have enumerated them or to be exact some of them. The visit to this country by the Khalifatul Mesih III has been greatly appreciated by many, both Muslims and non-Muslims. I remember no less than the Roman Catholic Archbishop Dr. Broshaman saying to me at the dinner at the State House that the Khalifa was a very much educated man and that he had told him something he did not know. Many things happened in this coun-try the during the visit of the Khalifatul Masih and I was able to be more convinced that he was a chosen one nearer to God from these happenings. On behalf of the Sierra Leone Muslim Congress I ask that you once more convey our thanks and appreciation to the Khalifa for the offer of the award of a scholar to the Congress.

We Muslims are not unaware of the difficulties, hardships and unwarranted attacks we are up to from non-Muslims but for the replies by the Ahmadiyya Movement which have helped to dispel some of the wrong notions held by these people we would not have had or be enjoying the small respite we have now. In the name of Allah I am imploring the rest of the Muslim Community to join hands for the common good of us all and our children in the fold of Islam. It is a shame to us Muslims followers of the great religion of Islam which is unity to have to copy from our brothers of the thaisha faith. We see and hear of meetings of all denominations and even exchange of pulpits. I was present at a service as recently as 3rd January 1971 which was held by the Roman Catholics in which the Arch Bishop of West Africa Rev. Dr. M.N.C. O. Scott was the preacher ; he was assisted by one priest of the other denomination. I was much moved and greatly inwardly worried that no such

(Continued on page 15)

Crime in America

Everything that glitters is not gold. How correct it is today can be seen from the civilisation of the West. It shines and in fact it dazzles the eyes. But what kind of way of life it gives to the people? What does it make of them? Does it lead them to a happy and contented life or does it drag them to the discontentment and instability of the values of morals?

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An article from Smith Hempstone which appeered in the Detroit Sunday News (December 20, 1970) is reproduced below :

Washington—President Nixon has shown himself to be obsessed with the fear that the United States may become—or may be thought by its enemies to have become—a helpless giant a second-rate nation immobilized by self-doubt and indecision. This theme has run through his public utterances on topics as diverse as Southeas Asia and the SST.

But there is at least one field in which American predominance is so overwhelming that we need have no fear of being overtaken by either our friends or our foes : We are—and we are virtually certain to remain-the most violent and criminally prone people in the world.

Last year, for insrance, an American was murdered every 36 minutes. A woman was forcibly raped every 14 minutes (a statistic which the Fourth U.S. Circuit Court of Appeals may not have had in mind on Dec. 11 when it ruled unconstiutional the "cruel and unusual" punishment of death for rapists when the victim's life has been neither "taken not endangered").

Every two minutes of 1969, there was both an aggravated assault and a robbery. Every 35 seconds somebody made off with a car which did not belong to him, while every 21 seconds there was a major theft.

Our hard-working burglars did their thing every 16 seconds of every minute of every hour of every day in 1969.

Neither the Russians nor the Communist Chinese make it a practice to publish comprehensive statistics on crime. But as anybody who has occasion to travel in a Communist country knows, they just are not in our league.

Unless the KGB has it in for you for political reasons, you are considerably safer in the poorer sections of any Communist city at midnight than you are in any American metropolis at high noon. (As Dr. Milton S. Eisenhower pointed out in a recent symposium on violence at Johns Hopkins University each urban American's "mathematical chances of becoming a victim of a homicide, a rape, an assault or a robbery are one in 125 each year.")

While the West Germans and the Japanese have emerged as vigorous competitors in the economic field, they are pansies when it comes to domestic mayhem. The United States, with 204 million people, averages 50 times as many gun murders annually as do Japan, West Germany and England combined, with a total population of 214 million.

While our other criminal specialists cannot match the performance of our murderers, they have managed to build up an impressive lead over their foreign colleagues in almost every field of endeavor.

Aggravated assaults, which often are just botched murders, take place here at twice the rate prevailing in England. American rapists outdo their Canadian cousins by a 3-1 ratio. Our robbers are nine times as successful as those who pledge their allegiance to the Union Jack.

The reasons for our national preeminence in this field, we all agree with a sagacity which belies our tender years (or, alternately, pays tribute to our gray hairs), are both many and complex. But it is just possible that the mojor reason a portion of our

citizenry is so busily engaged in shooting, knifing, raping and robbing everyone within reach is that crime DOES pay.

While relieving children of their lunch money and snatchig ladies' pocketbooks may be a trifle declasse, a good volume can make up for the small unit return and, after developing a degree of proficiency in the field, one can advance to more exciting things.

The Beginner need have small fear of retribution.

Eisenhower estimates that 10 million crimes took place in this country last year Of these, only 12 percent resulted in the inconveniece of an arrest. Only 6 percent (half of those arrested) were convicted and only 1.5 percent actually did any time on the rock pile.

Those few who are so incarcerated emerge, as every statistical study shows, with their techniques improved rather than their enthusiasm for their chosen field diminished.

Lloyd Cutler, the attorney who was executive director of the presidential commission on violence, put it rather succinctly when he said that our present system of criminal justice "does not deter, does not detect, does not convict and does not correct."

(Continued from page 13)

thing has ever taken place. Two years ago at this very hall I advocated such unity amongst us Muslims. Now that we have given the lead I hope and pray that the time is now come when there shall be an exchange of members amongst the Imams. I hope that the indigenous Muslims would not allow those so called Muslims lead them astray from this unity by worldly gifts. These so called Muslims, who calim to be missionaries in disguise are responsible for the disunity amongst us Muslims today in this country. May Governor Clarksons' prayer for this country take effect on them.

On behalf of the thousands children who are receiving education, both religious and secular and the adults who are socially and medically benefitted and us all once more I thank the Ahmadiyya Movement immensely. Let us all pray that their work will continue to spread throughout all the corners of Sierra Leone in particular and the whole world in general. May the lip-talks of those who wish the Movement success, be accepted.

Once more, on behalf of the Sierra Leone Muslim Congress I wish the fmovement all success in their work or the spread of Islam.

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Pronouncements of the Promised Messiah

(a) The Promised Messiah, peace be on him, is reported (in the Badr of May 1, 1903) to have said: Now-a-days the people finish up their prayers in haste and then sit down to make long supplications. It is an innovation. A prayer during which one does not humble oneself and does not turn towards God is no Prayer at all. The real prayer is that during which one may begin to feel the real pleasure of it. You should stand before God in such a way that your heart may humble itself as it does when it is really troubled.

(b) Whenever the Holy Prophet, peace be on him, wanted to pray to God, he used to make ablution and stand for Prayer during which he used to ask God for everything that he stood in need of.

(c) Once the Promised Messiah, peace be on him, was told that the Emir of Kabul entered a mausoleum in Ajmer, with his shoes on and, wherever he went, he prayed without taking off his shoes. The keepers of the mausoleum expressed their displeasure at it. The Promised Messiah said: "The Emir of Kabul was quite right in doing so. The Islamic Law does not forbid praying with shoes on"

(The Badr 11. 4. 1907)

GUINEA

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Islam reached Guinea in the early centuries of Hijra and gradually the African tribes living in the land came under the civilization of Islam.

Previously, the area knon as Guinea in W. Africa was part of the Empire of Ghana (Not the present day Ghana. Ancient Ghana, of which no trace is left, was a city about 240 miles north of the River Niger.)

According to Muslim geographer Al-Bakri (1067), ancient Ghana had two parts ; one of these was inhabited by Muslims, contained twelve mosques and there were many Muslim scholars among inhabitants. The other part, six miles away, had the royal residence. The people, like their ruler, were fetish worshippers. Tee Ruler thought highly of the Muslims and chose the majority of his ministers, treasurer and interpreters from among Muslims.

When the Berber reformist movement, known as the Murabitun (called as Almoravids by European historians), rose in the north, the Kingdom of Ghana became a vassal state of the Murabitun. This was in 1076 A D.

In 1235 A.D., Ghana was annexed by the Muslim empire of the Malinke tribe which emerged in what now is Mali. Thus Ghana became part of the Mali Empire, which reached its apogee during the reign of Mansa (King) Musa (1311-1331). Timbuktu was the capital of this Empire and for a time Timbuktu was a centre of Islamic learning and culture in Africa south of the Sahara.

During the eighteenth century the Mali Empire and the other African Muslim empires in the region—the Songhai and Bornu fell into decay. By about 1730 A.D. a pious Muslim, Ibrahim Sambegu became the ruler of Guinea and was able, by the force of his character, to bring about a great Muslim revival, which spread far and wide, among his own Fulani people as well as the neighbouring peoples extending to the upper and middle Niger and beyond.

In 1815, Europeans began to penetrate into the thick forests of Guinea and found pure gold ; it was because of this that the name of "Guinea" was given to a coin of purest gold by the Europeans.

A French man, Rene Caille, disguised as an Arab and posing as a Muslim, made his famous journey safely to Timbuktu. Other Frenchmen followed him.

The scramble for Africa began and in the Berlin Conference of 1884-85 the European colonial powers laid the rules for taking the White Man's Burden to Africa. One of the rules laid down was that no European nation could set up spheres of influence in Africa unless it had effectively occupied the are As a result, the Germans rushed into Cameroon driving the British traders out ; the British rushed in and set up the Oil Rivers Protectorate to keep the Germans out of the Niger delta ; and the French sent garrisons into Africa and occupied Conakry in Guinea in 1887 A.D. The Fulani ruler, who was successor to the Futa Jalon kingdom in Guinea, was thus compelled to come under French Protection or French colonialism.

However there arose among the Muslims of Guinea, Imam Samory Toure, who mobilised the people and fought the French until 1898, when he was captured.

Though he was defeated, the spirit he had roused among the people remained, till under the leadership of his grandson, Ahmed Sekou Toure, the country attained its complete independence in 1958.

(The Muslim World)
5-12-70

Patients consulting Dr. Zia-ud-Din Ahmad

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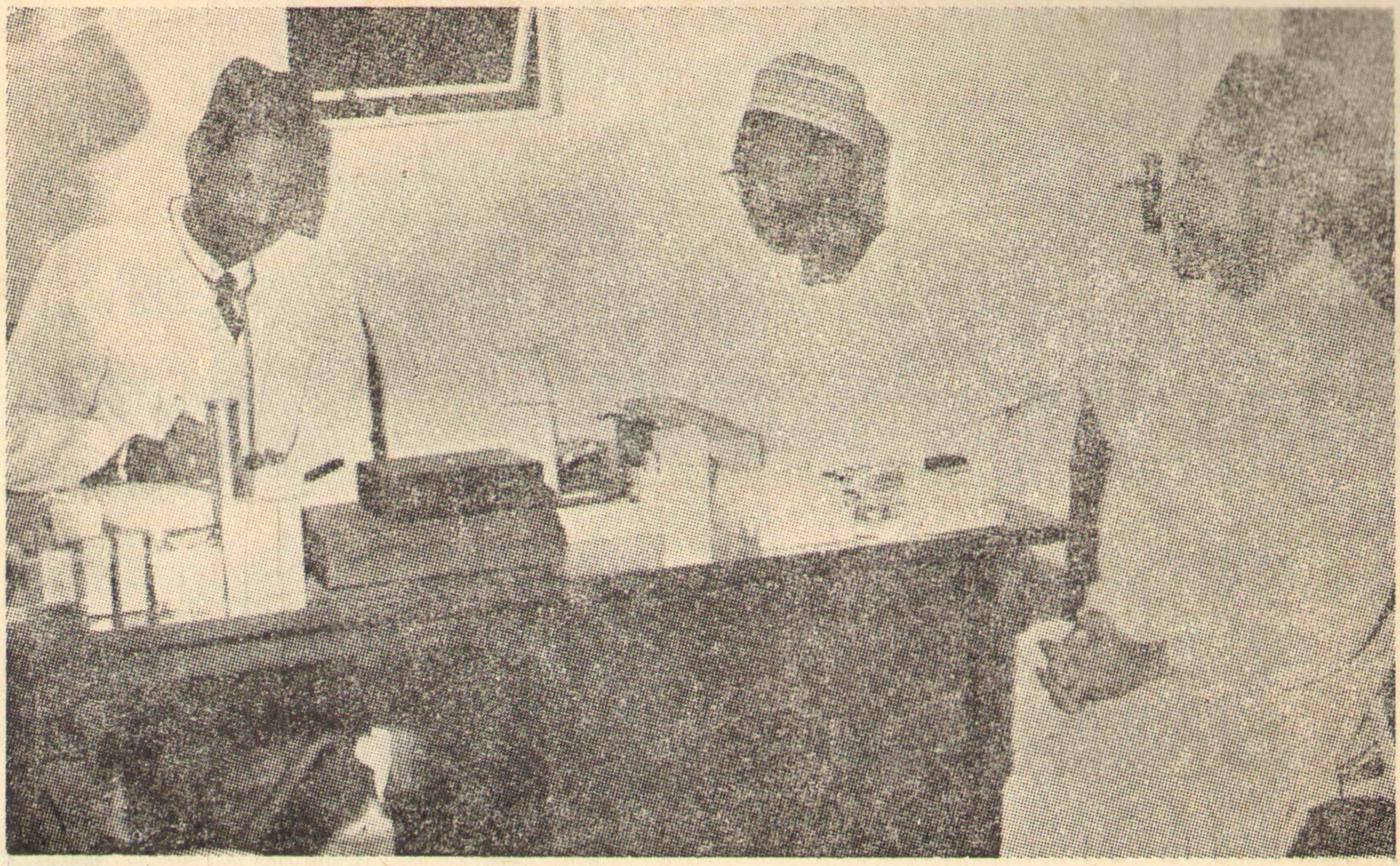

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Mr. Masood Ahmad, our Missonary in Frankfurt is presenting Holy Quran to the Lord Mayor of Frankfurt.

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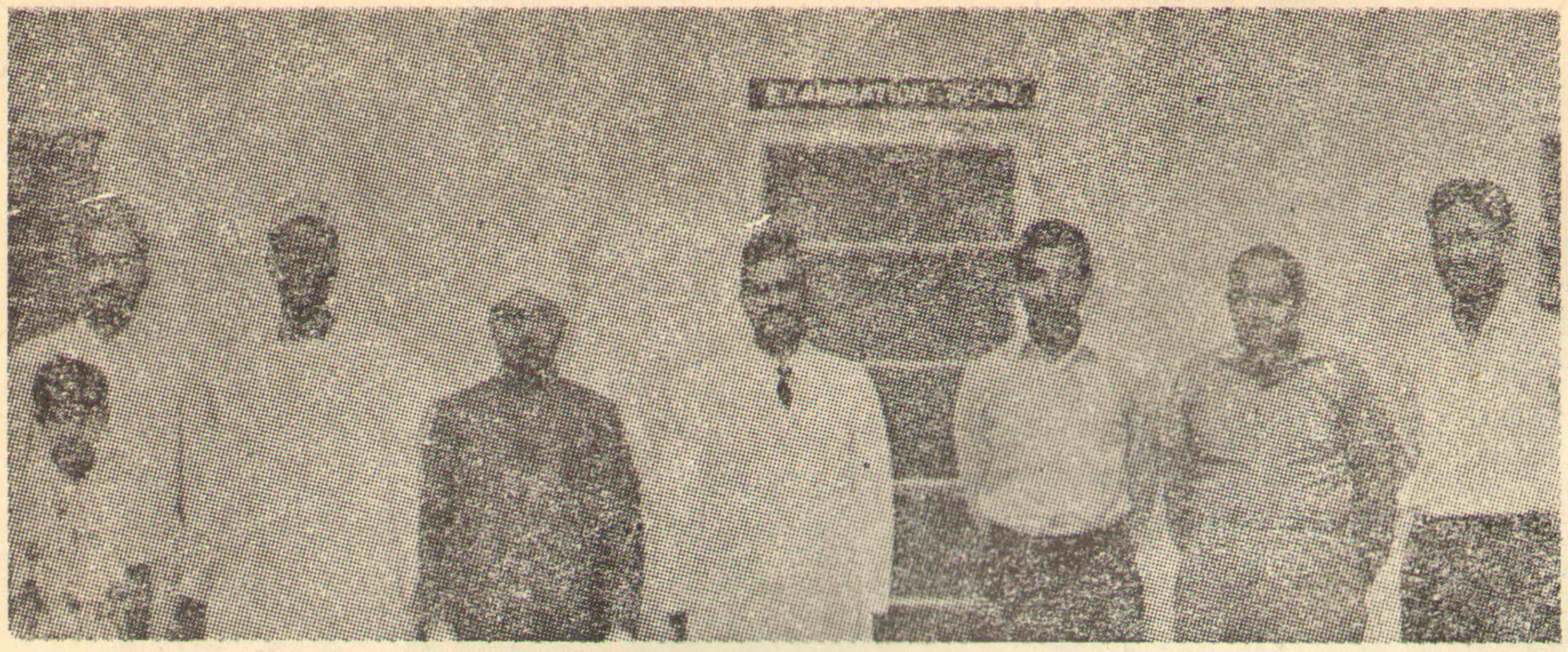

Dr. Zia-ud-Din Ahmad Medical Officer, Ahmadiyya Clinic, Kano, Nigeria with friends (Above) and in his consulting room (below) in the Clinic.

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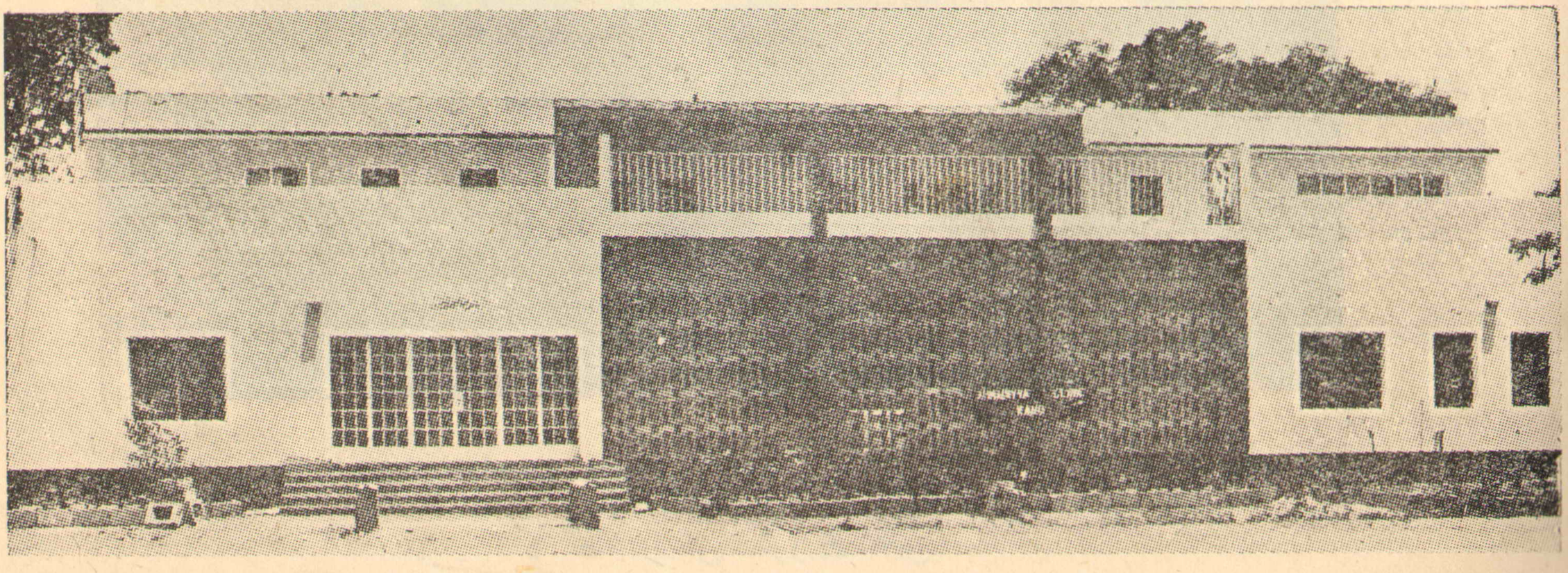
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